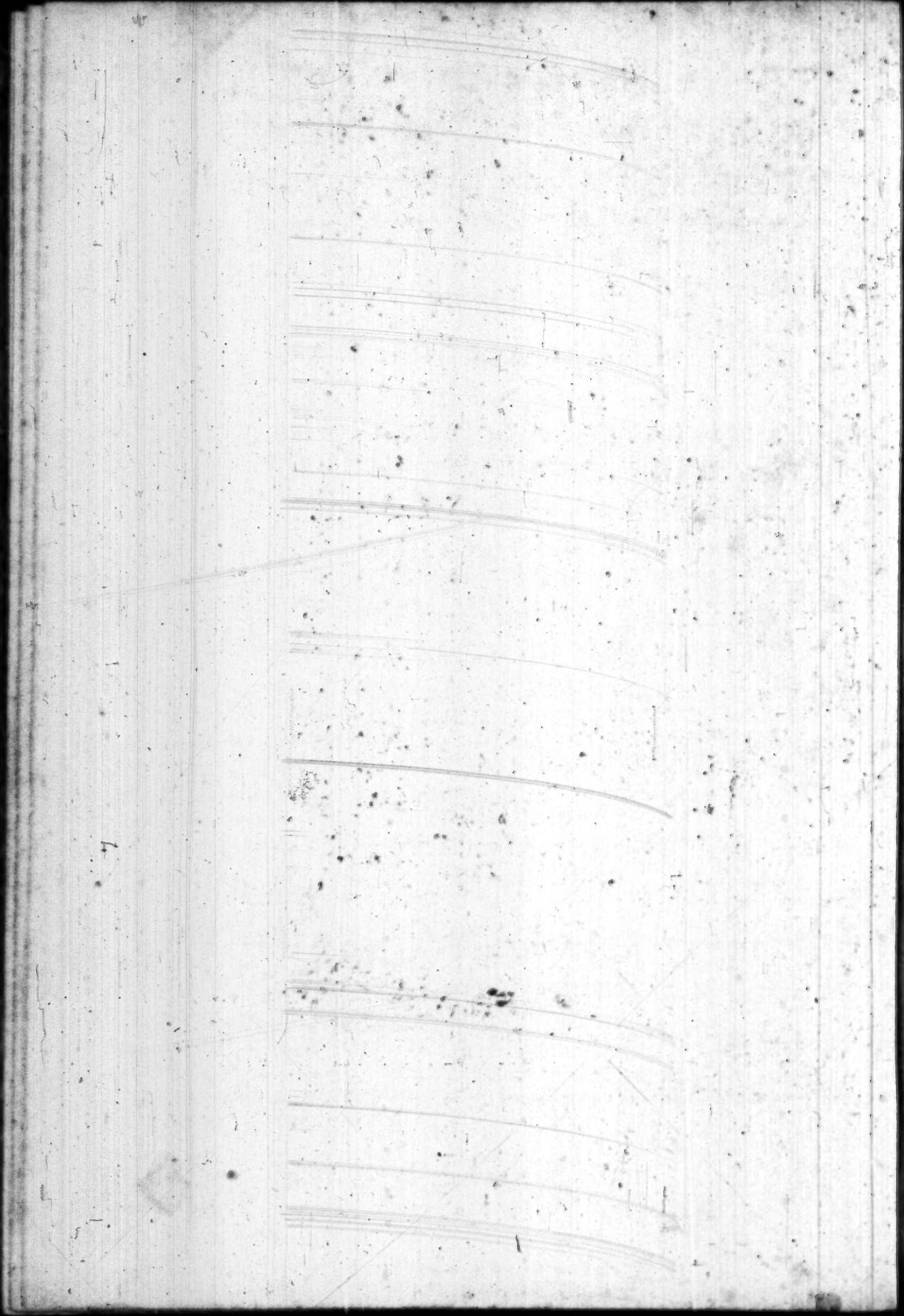


The Lamen-
tacion of a spinner,
made by the moste vertuous Lady queene Cat-
terine; bewaityng the
ignorauice of her blinde
lise: set foorth & put in
print at the instant de-
sire of the right graci-
ous lady Caterine du-
chesse of Suffolke, and
the earnest request of the
right honourable Lord
William Parre, Mar-
quise of North-
hampton.



¶ Wylliam Cicill hauyng
taken iniche profite by the rea-
dyng of this treatise folomyng,
wylsheth vnto euery Christian
by the readyng therof like
profite with increase
from God.



¶ Oſt gentle and
Christian reader, if
matiers should be
rather cōfirmed by
their reportes, thā
the reportes warraunted by the
matiers, I might iustly bewayle
our lyne wherin euil dedes be
well woorded, & good actes euil
cleped. But synce trueth is, that
thynges bee not good for theyz
prayses, but be praysed for theyz
goodnes, I doe not moue the to
like this christiā treatise, because
I haue mynde to prayse it, but I
will exhorte

The preface.

exhorte the to mynde it, and for
the goodnesse, thou shalt allowe
it, for whose likynge I laboure
not to obtaine, onely moued by
my exanple, theyz iudgement I
regarde, chieflye confitimed by the
matter. Truely our tyme is so
disposled, to graunt good names
to euill fruities, and excellent ter-
mes to meane woxes, that nei-
ther can good dedes enjoy theyz
due names beyng defrauded by
the euil, neither excellent woxes
can possesse theyz worthy termes
beyng forstalled by the meane.
In somuch that menne seeke ra-
ther, how muche they can, then
how muche they ought to say: in-
clynyng moxe to theyz pleasure,
then to theyz iudgement, and to
shewe theim selues rather elo-
quent, then the mater good: so
that

The preface.

that neither the goodnessse of the cause can moue them to say moze neither the euilnesse lesse. For if the excellencie of this chyitian contemplacion, either for the goodnessse herein to inewaile appe-
tyng, either for the profite here-
vpon to the reader ensewyng
should be with due commendacion folowed, I of necessarie shoule
either trauaile to fynde out newe
woordes, the olde beynge anticipa-
ted by euil matiers, or wylle that
the commen speache of praisyng
were spated vntil conuenient ma-
tiers were founde to spende it:
suche is the plentie of praisyng,
and scarenes of deseruping.
Wherfore lackinge the maner in
woordes, and not the matier in
deede of high commendacion, I
am compelled, to kepe in my iudge

A. M. intent

The preface.

ment with silence, trustyng whō
my report could not haue inoued
to like this present treatise, the
wozthynesse of the matier shall
compell to geue it honour.
Any earthly manne would sone
be styrred to see some mistery of
Magike, or practise of Alchumy,
or perchaunce some enchaunte-
ment of Elementes: But thou
whiche art christened, hast here a
wonderful mistery of the mercye
of God, a heauenly practise of re-
generacion, a spiritual enchaunt-
ment of the grace of God. If ioy
and triumphes be shewed when
a kynge chylde is borne to the
wold, what ioye is sufficient,
when Goddes childe is regene-
rated from heauen. Thone is
fleshe whiche is borne of fleshe:
the other is spirit, which is borne
of

The preface.

of spirite. The one also shall w-
ithet like the grasse of the yearth
in shorte time, the other shal lue
in heauen beyond all tyme.

If the finding of one lost shepe,
be more ioyfull, then the hauyng
of nientie and nyne, what ioye
is it to consyder the returne of a
straye childe of almighty God,
whose returne teacheth the nien-
tie and nine to come to their fold?
Euen suche cause of ioye is this,
that the Angelles in heauen
take coumfoorte herein: be thou
therefore ioyfull where a noble
childe is newly borne: shewe thy
selfe gladde where the lost shepe
hath wunne the whole flocke: be
thou not sad, wherin Angelles
rejoyce. Here mayest thou se one,
if the kynde may moue the a wo-
man, if degré may prouoke the a
woman

The preface.

woman of highe estate, by þy the
made noble, by mariage mooste
noble, by wylsdoine godly, by a
mighty kynge, an excellēt quene,
by a famous Henry, a renoumed
Katerine, a wife to him that was
a kynge to realmes: resulyng the
wolde wherin she was loste, to
obteyne heauen wherin she may
be saued: abhorsyng synne, whi-
che made her bonde, to receiue
grace, whereby she may bee free:
dispisyng fleshe the cause of cor-
ruption, to put on the spirite, the
cause of sanctificacion: forsayng
ignorance wherin she was blind,
to come to knowledge, whereby
she may see: remouyng supersti-
cion, wherw̄ she was smothered,
to embrace true regtione, where-
with she may reuiue. The fruit
of this treatise (good reader) is
thy

The preface.

thy amendeinent: this onely had; the writer is satisfied. This good lady thought no shame to detect her synne, to obtain remission: no vilenes, to become nothing, to be a membre of him, whiche is all thynges in all: no folye to forget the wisedome of the wylde, to lerne the simplicitie of þ gospel: at the last, no displeasauntes to submitte her selfe to the schole of the crosse, the lernyng of the crucifix, the boke of our redeinpcion, the very absolute library of Goddes mercy and wisedoine. This way thought she her honoꝝ encreased, and her state permanent, to make her pearethly honoꝝ heauenly, and neglect the transitory for the euerlastyng. Of this I would the warned that þ p[ro]p[ri]etie may ensue. These great misteries

The preface.

misteries, and graces be not well
perceiued, excepte they be surely
studied, neither be they perfittely
studied, except they be diligently
practised: neither profitably prac-
tised, without amendment. Se
and learne hereby what she hath
doone, then mayest thou practise,
and amend that thou canst do: so
shalt thou practise with ease ha-
uyng a guide, & amend with pros-
perte, hauyng a zeale. It is ealper
to see these, then to learne: begyn
at the easyst to come to the har-
der: see thou her confession, that
thou mayest lerne her repētance:
practise her perseuerance, that
thou mayest haue like amende-
mente: displease thy selfe, in es-
chewyng vice, that thou mayest
please God in askyng grace: let
not shame hinder thy confession,
which

The preface.

whiche hindred not the offence: be thou sure if we knowelage oute sinnes, god is faithful to forzeue vs, and to clese vs from all vnrightheousnes; obey þ Prophetes saiyng: declare thy wayes to the lord. Thus farre thou mayest leatne to knowe thy selfe: nexte this be thou as diligent to televue thy self in Gods mercy, as þ hast been to reuele thy selfe in thyne own repentaunce. For God hath cōcluded al thinges vnder synne, because he would haue mercye vpon al, who hath also borne our synnes in his body, vpon the tree, that we should be deliuered frō sinne, & shuld liue vnto rightheousnes, by whose stripes we be healed: here is our anker, here is our Shepherd, here we be made whole here is our life, our redempcion, our

The preface.

out saluacion, and oure blisse: let
vs therfore now fede by this gra-
ctous Quenes example, and be
not ashamed to become in confes-
ston Publicanes, since this no-
ble lady wyll be no Pharisie.

And to all ladies of estate I wish
as earnest mynde to folowe out
Quene in vertue, as in honour:
that they myght ones appeare to
preferre God before the woxlde:
and be honourable in religion,
whiche now be honorable in va-
nities: so shall they (as in some
vertuous ladyes of right highe
estate it is with great confort seen)
cast of this fredom, of remission,
of the euerlastyng blisse, whiche
excedeth all thoughtes & under-
standynges, and is prepared for
the holly spirite, for the whiche
let vs with oure intercession in
holynes

The preface.

holnes and purenes of life, offre
our selues to the heauenly father
an vndefiled host: to whom be
eternall prayse and gloze,
throught all the yearth,
without ende.

Amen.

A lamentaci=

on or complaynt of a Sinner.



hen I consider
in þ bethinking
of myne euill, &
wzeched foriner
lyfe, myne obsti
nate, stonye, and bunttractable
herre, to haue so muche exce-
ded in iuillnes, that it hath not
only neglected, yea contened,
and despised gods holye p̄re-
ceptes and comandmentes:
But also embraced, receyued,
and esteemed bayn, folish, and
feyned trifles: I am partly by
the hate I owe to sinne, who
hath reigned in me, partly by
the loue I owe to all Christi-

By knowlege
of sin, chyrch
conuersyon

W. S. ans

The Lamentacion

ans, whome I am contente
to edifye, euен with the example
of myne owne shame, for-
ced and constrained with my
harte and wordes, to confesse
and declare to the world, how
ingrate, negligent, vnkynde,
and stubberne. I haue bene
to god my Creatour: & howe
beneficial, merciful, and gen-
till, he hath been alwayes to
me his creature, beynge such
a miserable, and wreatched
sinner. Truly I haue taken
no lytle sinal thing vpon me,
firſt to ſetfurth my whole ſto-
berneſſe, & contempt in wordes
the whiche is incomprehensi-
ble in thought (as it is in the
Pſalm. xli. Pſalmie) who vnderſtandeth
his fautes: next this to declare
the excellent beneficence, mer-
cy, and

Charitie is
not abafhed.

The argumēt
of the booke.

The authořs
ſimnes.

Pſalm. xli.

The goodnes
of god.

of a Sinner.

ty, and goodnes of god, whiche is infinite, unmesurable : neyther can all the wordes of Angels, and men, make relation thereto, as apperteyneth to his moste high goodnes . Who is he that is not forced to confess the same, if he consider what he hath receyued of God, and doeth daylye receyue ? yea if men would not Luke. xii. acknowledge, & confess the same, the stones would crepe it out. Truly I am constrained and forced to speake and write therof to mine own confusson and chaine, but to the glorie and pratisse of god. for he as a lowyng father, of most abundant and high goodnes, hath heaped vpon me, innumerable benefites :

and I

God in good
nes mercuay-
lous.

The Lamentacion

Man in ent-
ne se wounde-
tous. And I contrary, haue heaped
manyfolde sinnes, dispisynge
that whiche was good, holye,
pleasant, & acceptable in his
sight. & choysing that whiche
was delicious, pleasant, & ac-
ceptable in my sighte. And no
metuaple it was y I so dyd,
for I woulde not learne too
knowe the lorde & his wayes,
but loued darknes better thā
lyght, yea darkenes seemed to
me light. I embraced ignorance
as perfect knowlege, & know-
lege seemed to me superfluous
and vayne: I regarded little
gods worde, but gaue myself
to vanities and shadowes of
the worlde. I forsoke hym, in
whome is al truthe, & folowed
the vain folish imaginacions
of my hert. I woulde haue co-
mes

Johu. iii.

The iugement
of man is cor-
rupt in al thi-
nges.

of a Sinner.

uered my sinnes with the pre-
tence of holynes, I called su-
perstition, godly meaninge, &
true holynes, errout: the lord
did speake many plesant and
swete wordes vnto me, and I
would not hear: he called me
diuerely but through froward-
nes I woulde not aunswere.
Mine euils & misertes be so
many & gret, that they accuse
me euен to my face. Oh howe
miseraibly & wretchedly am I
confounded: when for y mul-
etude & greatness of my sinnes
I am compelled to accuse my
self. was it not a marueilous
unkyndenes when God dyd
speake to me, & also call me, y
I woulde not answere hym:
what mā so called woulde not
haue heard: o; what man hea-
cyng.

Every manes
sin accuse th hi-
selfe.

The Lamentacion

tyng, woulde not haue answ-
tered: If an earthly Prince
had spoken, eyther called him
I suppose there be none but
would willingly haue doon
bothe. Nowe therfore what a
wretche & Caytif am I: that
when the Prince of princes, y
king of kinges, did speak ma-
ny pleasaunt & gentle wordes
vnto me, and also called me so
many & sundry times, & they
can not be numbered: And yet
notwithstanding these greate
signes and tokenes of loue, I
would not cum vnto him, but
hid my self out of his sight, se-
king many crooked & by way-
es wherin I walked so long
that I had clene lost his sight
And no meruayle or wundre,
for I had a blynde gyde cal-
led

of a Sinner.

Ied Ignorance, who dynt a blinde gyde
ned to myn eyen, þe I coulde
neuer perfectelype gette anye
sighte of the fader, goodlye,
steightlye, and right wayes of
his doctrine: but continual-
ly trauayled vncomforably,
in soule, wicked, crooked, and
peruerse wayes. Yea and be-
cause they wet so muche haun-
ted of manye, I coulde not
thinke but I waulked in the
perfit and right way, having
more regarde to the nouimbre
of the walkers, then to the or-
der of the walking: beleuyng
also moste sweetlye with com-
pany to haue walked to hea-
uen, where as I am moste sure
they woulde haue broughte
me downe to hell.

I forsoke the spiritual hono-
r. iiiii. cyng

The number of
people maye
not be follow-
ed, but the
goodnes.

The Lamentacion

A fleschly man ring of the true luyng God,
regardeth not
spiritual thin-
ges,

¶ worshipped visible idoles,
¶ ymages made of mennes
handes, belyving by them to
haue gotten heuen, yea to say
the truthe I made a great y-
dol of my self: for I loued my
self better then god. And cer-
tainly looke how many thin-
ges are loued or preferred in
our hertes before god, so ma-
ny are taken and esteemed for
ydoles, and false gods.

Alas howe haue I violated
this holly, pure, & moste high
precept & comandement of y
loue of god: whiche precepte
byndeth me to loue hym with
my hole hearte, mynde, force,
strengthe, & understandyng.
And I lyke vnto an euil wie-
ked

The sin agaist
the first com-
mandement.

Deut. vi.

of a Sinner.

ked, disobedient chylde, haue
geuen my wyl, power, & sen-
ces to the contrary: makynge
almost of euery earthly & car-
nal thing a god: furthermore
the bloud of Chylde was not
reputed by me sufficiēt for to
wash me from the filth of my
sinnes: neyther suchē wayes the worde of
as he hath appoynted by his
word. But I sought for suchē
cōfrat as the bishop of Rome is an euell b.
surper of Chyl-
des power.
hath planted in his tyganny &
kigdom, trusting with great
confidence by the vertue & ho-
lynes of them, to receyue full
remissiō of my sinnes. And so
I dyd as much as was in me
to obfuscate & darkē y great
benefit of Christes passion:
then the whiche no thought cā-
conceyue any thyng of moxe
ba-

The Lamentacion

**The father valme: There can not be done
s honoured in his sonne.**

Hebre. x.

**The moste
horrible sinne.**

**The honour
of God abou-
ded vpon the
crosse.**

Hebre. i.

I. Corin. ii.

so great an iniurie & displea-
sure to almighty god our fa-
ther, as to tredde vnder foote
**Christ, his only begotten and
welbeloued sonne.** All other
synnes in the world gathered
together in one, be not so heyn-
ous, & detestable in the sight
of God. And no wonder, for in
**Christ crucified, God doeth
shewe him selfe moste noble &
gloriosus, euuen an almighty
God, and most louyng father,
in his onely deare and chosen
blessed sonne. And therfore I
counte my selfe one of þ most
wicked & myserable synners,
because I haue been so much
contrary to Christ my sautor.
**S. Paule desyred to knowe
nothyng but Christ crucified
after****

of a synner.

after he had been rapt into
the chitde heauen, where he
heard suche secretes as were
not cōuenient & mete to b̄ter
to menne: but counted all his **philip, iii,**
wozkes, and doynges as no=
thyng, to wynne Christ.

To knowe
Christ cruci=
fied is the co=
ningest lesson
in dianitie.

And I most presumptuously
thinkyng nothyng of Christ Luke xviij
crucified, went about to sette
forth myne owne righteous= Man of his
owne proude
nature is eas
ely made a
nes, saying with the proude
Pharisey. **Good Lord** I
thanke the, I am not like o= ther men.
ther men. I am none adul= terer, noz fornicatour, and so **Pher**
foorth, with such like wordes
of vainegloz, extollyng my
selfe, and dispislyng others,
wozkyng as an hired seruaūt
for wages, o; els for reward:
and not as a louyng childe,
onely

The Lamentacion

Children lern
to be thanke-
ful to your fa-
ther.

Rom. v.

Harde harte s
do receyue no
paine.

only for very loue, withoute
respect of wagies or reward,
as I ought to haue doen, ney-
ther did I consider how bene-
ficial a fater I had, who did
shew me his charitie & mercy
of his own mere grace & good-
nes, ¶ when I was moste his
enemie, he sent his only begot-
ten & welbeloued soonne into
this woldes of wretchednes &
miserie, to suffre most cruell &
sharp death for my redēction.
But my harte was so stony &
hard, that this great benefite
was never truly & lucy prin-
ted in my hert, although with
my wordes it was ofte reher-
sed, thinking myself to be suf-
ficiently instructed in ¶ same
& beyng in dede in blind igno-
rance. And yet I stood so wel
in

of a Sinner.

In myne own iudgement & o-
pinion þ I thought it vayne
to seke þ incteace of my know-
lege therin. Paule calleth
Christ the wisedome of god, &
euen the same Christe was to
me foolishnes: my pryde & blid-
nes deceiued me, & þ hardnes
of my hart wistode the grow-
ing of truth within it. Suche
were the fruites of my carnall
& humayn reasōs to haue rot-
ten ignoraunce in price for ripe
& seasonable knolege. Suche
also is the malice & wickednes
þ posseseth the hertes of men
such is the wisedome & plesing
of the flesh. I professed Christ
in my baptisme when I begā
to liue, but I swarued from
hym after baptisme, in conti-
nuance of my liuing, euen as
the

i. Cor. ii.

Two yoke fel-
lowes. Blind-
nes and hard-
nes of hart.

Profession in
Baptisme.

The Lamentacion

the hethen whiche neuer had
begunne. Christ was inno-

cent and boyde of all synne,
crist.

Esai,liii
Man sincol.
Phi, ii
Christ obe-
dient.

Man sub-
iect.

Math,r,
Christ huble.
Man proud.
Ihon.viii
Math,iii
Christ hea-
venly.

Math,ix
Ihon.xiii
John.vi
Math,xviii

I wallowed in filthy sinnes
and was free from no synne,
Christ was obedient unto his
father euен to the death of þ
crosse, & I disobedient, a most
stubburne euен to the confu-
sion of trueth. Christ was

meke and humble in heart, &
I moste proud and bainglo-
rious. Christ despised the
woylde with all the vanities
therof, and I made it my god
because of þ vanities. Christ

came to serue his brethren, &
I couected to rule ouer them.
Christ despised worldly honor
and I muche delited to attain

Math.viii the same. Christ loued þ base
it,Cor,viii. & simple thinges of the wold
and

of a synner.

and I esteemed the moste faire
and pleasant thinges. Christ
loued pouerrie, and I welth.
Christ was tente, and mercy-
full to the poore, and I hatde
hearted and vntente. Christ
prayed for his enemies, and I
hated mine. Christ reioyced in
the conuersion of synners, & I
was not greued to se theyre
uerction to sygne. By thiss de-
claracion all creatures may
perceiue how farre I was fro
Christ, & wout Christ, yea how
contrary to Christ, although
I bare the name of a christia.
Insomuche that if any man
had sayd I had been without
Christ, I would haue stikely
withstande the same. And yet
I neither knewe Christ, nor
wherfore he came.

Christ poore.
Man riche.
Luke, xiii
Luke, xliii
Iohn, viii
Matthew, ix

Many chris-
tians know
not theyre pa-
trone.

Ignorance.
Wysdome.

Ag

The lamentacion

Without the As concertenynge the effect and
cause nothing is rightly kno purpose of his cuming, I had
wes.

Item. it.

a certayne vaine blinde know-
lege, both cold & dead, whiche
may be had w al sin, as doth
playnly appere by this my co-
fession & open declaracion.

What cause now haue I to la-
ment, sigh & wepe for my lyfe
and tyme so euyl spent & wþth
how inuche humilitie & lowli-
nes ought I to cum & knowe
lege my sinnes to god, geuig
him thankes, that it hath ple-
sed hym of his aboundinge
goodnes to geue me tyme of
repentance: for I knowe my
sinnes in the consideracion of
the to be so greuous, and in þ
number so excedyng, that I
haue deserued very often eter-
nal danacion. And for the de-
seruing

of a Sinner.

servynge of god's wrath, so ma-
nifoldely due, I must vntes-
tauntly geue thankes to the
mercy of god, beseeching also
that the same delay of punish-
ment, cause not his plague to
be the sozer, since myne owne
conscience condēneth my for-
mer doings. But his mercye
excedeth al iniquitie: & yf I
shoulde not thus hope, Alas
what shuld I seke for refuge
& cōfort: no mortall man is of
power to help me: & for y mul-
titude of my sinnes, I dare ^{psam. ciii.} Luke. xviii.
not lift vp myne ipes to hea-
uen where y seat of iugement
is, I haue so muche offended
god. what shal I fal in despe-
ration: naye I will cal vpon
Christ the light of the worlde ^{John. i.} the fountayn of life. the relief
God sheweth
goodnes in de-
ferring of his
wrathe.
psal. cbiij.
psal. cbiiij.
Christ reue-
eth me from
desperacion.

B of

The Iamentation

Thon, iii

i. John, ii

John, iii

Math
xviii.

The power &
will of God.

John, iii

No savior but
one.

Luke, xix.

Math. ii

Mannes hund.
xxi.

Math, xv.

of al careful, & y^e peacemaker
betwene god & man, & the on-
ly health & comfort of al true
repentant sinners. He can by
his almighty power saue me,
& deliuer me out of this mis-
table state, & hath w^tll by his
mercy to saue euен the whol
sinne of the w^tld. I haue no
hope nor confide^ce in any cre-
ature, neyther in heauen, nor
earth, but in Ch^rist my whol
& only saviour. He came into
the w^tld to saue sinners, & to
heale them y^e are sick, for he
sayeth: the hole haue no nede
of a phisicion. Beholde lorde
howe I cum to the, a synner,
sick, & gteuously wounded, I
aske not bread, but the crums
that fal from the chyldres ta-
ble. Cast me not oute of thy
syght,

of a Sinner.

Right, although I haue deser-
ued to be cast into hell fyre.
If I shoulde loke vpon my
sinnes, & not vpon thy mercy
I shoulde dispayre: for in my
selfe I fynde nothing to saue
me, but a dunghyll of wicked-
nesse, to condemne me: yf I
shoulde hope by myne owne
strength, and powre to cum
out of this mase of iniquite,
& wickednes, wherein I haue
walked so long, I shoulde be
deceyued: for I am so igno-
rant blynde, weak, and feble
that I can not bring myselfe
out of this intangled & way-
ward maze: but the more I
seeke meanes and wayes to
wynde my selfe out, the more
I am wrapp'd and tangled
therin.

a mase of sin.

B. II.

So.

The Lamentacion

So that I perceiue my stra-
wing therin to be hindrance,
my trauail to be labout spent
in going backe. It is þ hand
of the lord that can and wyl
bring me oute of this endelis-
male of death: for wout I be
þreued by þ gracie of þ lord,
I can not ask forȝeueneſſ noȝ
be repentant oȝ loȝ forȝ them.
There is no man can auow þ
Chryste is thonly ſauour of þ
woȝde, but by the holy gospele:
yea as S. Paul ſayeth, no man
can ſay the lord Ieſus, but by the
holy gospele. The ſpirit helpeth
our infirmtie, & maketh con-
tinuall interceſſion for us, wȝ
ſuch leſowful groanings, as
cannot be expreſſed. Therefore
I wil firſt require & praye the
lord, to geue me his holy ſpi-
rit to

3.1. viii.

Ch. vii.
Cor. iii.

God be greate
with manne.

Math. xvi.

2. Cor. viii.
1. Cor. xii.

of a Sinner.

git to teache me to auow that
Christe is þ saviour of þ world, The teaching
of the holye
spirit.
and to biter these wordes: the
Lord Iesus & finally to help mine Iesus.
incircles, & to intercede for
me. For I am most certaine &
suer, that no creature in hea-
uen nor earth is of power, or Actes. iii.
can by any mean help me, but
god who is omnipotence, al-
mighty, beneficial & merciful
wel willing, and louing to al
those that cal & put their hole
confidence & trusse in hym. And
therefore I wyſeke no other
meanes nor aduocate, but
Christes holy spirit, who is o-
þy the aduocate & mediatour
betwene god & man, to help &
celyue me. But now what ma-
keth me so bolde & hardye, to
presume to cum to the lord w-

God is one lyfe
the helper.

i. John. ii.
Christe is the
only mean be-
twene god and
man.

Obiection.
What maketh
man bolde.

B. iii suche

The Lamenfacion

Solution.

The promise
of Christ,
Math. xi.

suche audacicie & boldnes be-
yng so great a Sinner: truly
nothyng but his own worde:
for he sayth: Cum to me al ye
that labour, & are burdened,
and I shal refresh you: what
gentle, merciful, and comfor-
table wordes are these to all
sinners: were he not a frantik,
mad, beastly & folyshe man, þ
woulde run for ayde, helpe,
or refuge to any other crea-
ture? What a most gracious
comfortable, and gentle, say-
ing was this, with suche ple-
asant and swete wordes, to al-
lure his enemies to cum unto
him? Is there anye worldlye
prince or magistrate, þ woulde
shewe suche clemencye, and
mercie, to their disobedient &
rebellious subiectes, hauing
offended

of a Sinner.

offended the: I suppose they Apocap. xvi.
would not with such wordes
allure them excepte it were to
cal theym, whom they cannot
take, & punishe theym beyng
taken. But euuen as Christe is
Prince of Princes, and lord
of lordes, so his charitie, and
mercye excedeth & surpas-
seth all others. Christ sayeth,
if carnall fathers doo geue
good giftes to theyz children
when they aske theym, howe
muche more shall your hea-
uenlye father, beyng in sub-
staunce all holye, and moste
highly good, geue good gyf-
tes to al them that aske hym
It is no small nor little gyfte
that I nowe requyre, neyther
thinke I my selfe worthy to
receyue luche a noble gyfte
Math. viii.
B. iii. beyng

The Lamentacion

The goodness
of god bolde-
neth his cho-
sen.

Zacharie. 1.

John. xvi.

Fayth is certe-
necessarie.

Rom. xiii.
Rom. xii.

being so ingrate, vnykynde, &
wicked a childe. But when I
behold the benignite, libera-
litie, mercy, & goodnes of the
lord, I am encozaged, bolde-
ned, & sticed to ask such a no-
ble gift. The lord is so boun-
tiful, & liberal, that he wil not
haue vs satisfiēd & contented
with one gift, neyther to aske
simple & smal giftes. And ther-
fore he promiseth and bindeth
hym self by his word, to geue
good & benefcial giftes to al
them þ ask him with tru faith
wout whiche, nothing can be
don acceptable or pleasing to
god. For fayth is the foudaci-
on, & grounde of al other gif-
tes, vertues and graces: and
therefore I wyll saye, Lorde
encrease my faythe.

For this

of a sinner.

For this is þ life euerlastyng i, Iþon, sitt
lorde, that I must beleue the Learne what
to be the true god, & whō thou true fayth
diddest sende. Iesu Ch̄rist. doth in man
Dsc,ii,

By this fayth I am assured: Ephe.ii
and by this assuratunce I sele Roma,v
the remission of my synnes: Gala,ii
this is it þ maketh me bolde:
this is it that comforþteth me,
this is it that quencheth all
dispayre.

I know O my lorde, thy iyes
ooke upon my fayth: Sanct Justices: iō
Paule sayeth, we be iustified
by the fayth in Ch̄rist, & not
by the dedes of the lawe. for
if righteousnes come by the
law, then Ch̄rist dyed in vain
Sanct Paule meaneth not
here, a dead humaine, histo: iō
cal fayth, gotten by humaine
industry, but a supernal true-
ly Roma,ii: Gala,ii

B. v. ly

The Lamentacion

Gala. v.

Dignitie of
faith bretteth
no woxkes.

Marke viii.
gentilly with
out offrice.

Roma. iii.

Roma. v

Iy fayth, whiche woxketh by
charitie, as he hym self plain-
ly expresseth. This dignitie
of fayth is no derogacion to
good woxkes, for out of this
fayth springeth al good wox-
kes. Yet we may not impute
to the woxthynes of fayth or
woxkes, our iustificacion be-
fore God : but ascribe & geue
the woxthynes of it, wholly to
the merites of Christes passi-
on, and referte and attribute
the knowledge & perceiving
therof, onely to fayth : whose
very true only propertie, is to
take, apprehend & hold fast þ
promises of Gods mercy, the
which maketh vs righteous:
and to cause me continually
to hope for the same mercy, &
in loue, to woxke all maner of
woxes

of a synger.

wayes allowed in þ scripture
that I may be thankefull for
thesame.

Thus I fele my selfe to cum,
as it were in a new garment,
before God, and nowe by his
mercy, to be taken iust & righ-
teous, whiche of late without
his mercy, was sinfull & wic-
ked: & by fayth to obtaine his
mercy, the whiche the vnsaint
full can not enioye. And al-
though satnct John extolleth
charitie in his epistle satyng
that God is charitie, & he that
dwelleth in charitie, dwelleth
in God. Truly charitie ma-
keth men liue like Angelles.
And of the moste furious vn-
brydled carnall men, maketh
meke lambes.

John, iii
Obiection.

i, John, iii
Solomon.

yea

The Lamenfacion

Yea with how feruent a spirite
dought I to cal, crye, and pray
to the lord, to make his great
charitte to burne, and flame
in my heart, being stony, and
evil affected, þt never would
coceiue, no; regarde the great
inestimable charite, and loue
of God, in sending his onely
begosten and deate beloued
sonne into this vale of misery
to suffre the moste cruel and
sharpe death of the crosse for
my redempcion: Yet I never
had this unspeakable & most
high charite, and abundant
loue of god, printed and fixed
in my heart duely, tyl it plea-
sed God of his mere grace,
mercy and pitie, to open mine
eyes, makyng me to see, and
 beholde with the iye of liuely
fayth

of a Sinner.

fayth, Christ crucified to be
myne onely saviour & redeemer.
For than I begane (and not
before) to perceiue & see myne
own ignoraunce & blyndnes:
the cause therof was, that I
would not earne to knowe
Christ my saviour & redeemer.
But when God of his meere
goodnes hadde thus opened
myne iyes, and made me see &
 beholde Christ, the wylsdome
of God, the light of þ wylde,
with a supernaturall sight of
fayth. Al pleasures, vanities,
honour, tiches, welch & aydes
of the wylde began to waxe
bitter vnto me: than I knewe
it was no illusion of the devill
noȝ false, ne humaine doctrin
I had receiued: when suche
successe came therof, that I
had

Chariti
knoweth not
Christ, but by
reporte of
faulth.

i, Corin, i,
John, i

The Lamentacion

i, John. ii,

had in detestation & horrout,
that whiche I herde so much loued & esteemed: beyng of God
forbidden that we shuld loue
the world or y^e vain pleasures
& shadowes in the same. Thā
began I to perceiue y^e Christ
was my only sautour & rede-
mer, & the same doctrine to be
aldiuite, holy & heauely, infu-
sed by grace, into the heartes
of y^e faithful, which never can
be attaied by humaine doctrin
wit noz reason, althcugh ther
shuld trauaile & labour for y^e
same, to thende of the woldē.

John. xiiii

Charitie im-
mediately fol-
loweth Iustly
sayth.

Then began I to dwel in god
by charitie, knowyng by the
louyng charitie of God in the
remission of my synnes, that
God is charitie as S. John
sayeth. So that of my fayth
wherby

of a synner.

(whereby I came to knowe
God, & wherby it pleased god
euen because I trusted in him
to iustifie me) sprang this ex-
cellent charite in my heart.

I thinke no lesse but many decreto ob-
secion.
wyl wonder & metuail at this
my saying, that I never knew
Christ for my saviour & rede-
mer, butyl this tyme, so many
haue this opinion, saying:
who knoweth not there is a
Christ? who beyng a christian
doeth not confess him his sa-
aviour? And thus beleuyng
they? dead, humain, historial
faith, & knowlage (which they
haue learned in their schola-
stical bokes) to be the true in-
fused sayth and knowlage of
Christ, which may be had (as
I sayd before) with all synne.
Ther

The lamentacion

They vse to lay by they^r own
experience of them selfes, that
they^r sayth doeth not iustifye
them. And true it is, excepte
they haue this sayth þwhiche
I haue Declared here before,
they shal neuer be iustifyed.
And yet it is not false that by
sayth onely I am sure to be
iustified: euен this is þ cause
that so manye impugne this
offise and dutie of true sayth,
because so many lacke þ true
sayth. And euен as the sayth-
ful are forced to allowe true
sayth, so the vnfaythful can in
nowyse þbably infecte ther-
of: the one felyng in themselfe
that he sayth, thoþer haþyng
not in him for^r to say. I haue
a mide and certaintly no curios^r lernyng
true solucion to defend this matter withal,
but

of a sinner.

but a simple zeale & earnest loue
to the truthe, inspried of god,
who promiseth to powre his
spirit vpon al flesh, whiche I
haue by þ grace of god (whō
I most humbly honor) felt in
my self to be true. Let vs ther-
fore now I pray you by faith
behold & consider the great cha-
ritie & goodnes of god, in sen-
ding his sōne to suffre death
for oure redēmcion, when we
were his mortall enemies, & af-
ter what sort & maner he sent
hym. first it is to be considere-
ted, yea to be vndoubtedly w
a perfect fayth beleued þ god
sent him to vs freely, for he did
genue him & solde hym not. A
more noble and riche gifte, he
could not haue geuen. He set
not a seruaunt, or a scend, but

Hom God set
his son.

John. iii.

C. his

The Lamentacion

Pha. II.

1. John. I.

2. Cor. viii.

The charite
of God to
man.

his only sonne, to detely beloued : not in delytes, riches, & honoures, but in crosses, pouerties, & flaundres: not as a lord but as a seruaunt: yea, & in most vile, & paynfull passi-
ons, to wash vs, not w water but w his own p[re]cious blud, not frō myce but frō the pud-
dle & filthe of our iniquities. He hath geue hi, not to make
vs poze, but to entiche vs w
his diuine vertues, merites,
& graces, yea and in hym he
hath gauen vs al good thyng-
es, and finally hymselfe: &
that with suche great char-
tie as can not be exp[re]ssed.
Was it not a most high, and
aboundaunt charite of god,
to sende Christe to shende his
bloud, to loose honouer, lyfe,
and

of a Sinner.

¶ all, for his enemys. Euen Rom. 5.
In þ tym when we had doen
þym mooste inturie, he firste
shewed his chartie to vs ,
with suche flambes of loue þ
greater could not be shewed.
god in Christ hath opened vn
to vs (although we be weake
and blynde of oure selues)
that we maye beholde in this
miserable estate, the greatte
wisdome, goodnes and truth
with all the other godly per-
feccions, whiche be in Christ.
Therefore inwardelye to be-
holde Christe crucified vpon
the crosse, is the best and god-
lyest meditacion that can be.
We maye see also in Christe ^{the bewty of}
crucifyed, the bewtie of the ^{the soule.}
soule, better then in all þ bo-
kes of the worlde.

Foz.

C.ii

The Lamentacion

for who þ with llyely fayth,
feeth and feleth in spirit that
Christe the sonne of God, is
dead for the satisfiynge & the
purifiynge of the soule, shal se
that his soule, is appoynted
for the very tabernacle, & ma-
cion of the inestimable, & in-
comprehensible maiestie and
honour of god: we se also in
Christ crucified, how vaine &
folysch the worlde is, and how
that Christe beyng most wise
dispised the same. we see also
howe blynde it is, because the
same knoweth not Christ, but
persecuteth hym. we see also
howe vnykynde the worlde is
by the kyllynge of Christe, in
the tyme he dyd shew it moste
fauour. Howe harde, and ob-
stinate was it that would not
be

John. xiii.

The worlde
dayns.

Blynde.
vnykynde.

of a Sinner.

be mollisid with so manye
teares & such sweate, and so
muche bloude shedde of the
Sonne of God, sufferinge
with so greate and high cha-
ritie?

Therefore he is nowe verrye
blynde, that seeth not howe
ayne, foolysh, false, ingrate,
crewell, harde, wycked, and
euyll the woldē is, we maye
also in Christe crucified wey
our sinnes, as in a diuine ba-
launce, howe greuous & how
weyghty they be, sayng they
haue crucified Christ: for they
would never haue ben coun-
terpayled but with the great
and precious weyght of the
bloud of the Sonne of God.
And therfore god of his high
goodnesse, determinyd that
hys

The Lamentacion

his blessed sonne shoulde rather suffer bludshed, then our sinnes shoulde haue condemned vs. We shal never know oure owne inisertie and wretchednes, but with the lyghte of Christe crucified. Then we shall see oure owne crueltie, when we feele his mercy, our owne vngrightewysenes and iniquitie, when we see his ryghteousnesse and holynes.

A Christian
mans booke.

Therefore to learne to know trulye oure owne sinnes, is to studye in the booke of the crucifixe, by continuall conuersacion in faythe ; and to haue perfecte and plentyfull charitie, is to learne syoste by faythe the charitie that is in God towardes vs.

Lessons of the
Crucifix.

We maye see also in Christe
upon

of a sinner.

Upon the crosse, howe greate ^{wayne of hel-}
the paynes of hell, and howe
blessed the toyes of heauen,
be: and what a sharpe, paine-
full chyng it shall be to them
that from that swete, happy,
& glorious toy, Christ, shalbe
depayued. Then this crucifix
is the boke, wherin god hath ^{i. Corin. ii,}
included all thynges, & hath
moste compendiouslye written
therin, al cuthe, profitable &
necessarie for our saluacion.
Therefore let vs indeuor our
selues to stuoy this boke, that
we being lightned wth the spi-
rit of god, may geue him tha-
kes for so great a benefit. If
we looke further in this boke,
we shal se Christes greet victo-
ry vpon the crosse, which was so
noble & myghtie, þer never
was

Joy of heuen.

Christes v^{ict}o-
ry.

The Lamentation

was, neyther shal be suche. of
þf the victorie and glorie of
worldeþly þrinces were great
because they dyd ouercumme
greate hostes of menne, how
muche more was Chistes
greater: whiche vanquished
not onely the þrince of thys
worlde, but all the ennemis
of GOD: triumphyng ouer
persecucion, iniurie, villas-
nies, sclauders, yea deathe,
& the worlde, sinne, and the de-
uill: and brought to confus-
on all carnal prudence.

The þrinces of the worlde
neuer did fight withoute the
strengthe of the worlde.
Chiste contrarly, wente to
warre, euen agaynst all the
strengthe of the worlde.

He

of a sinner.

He would fight as David did
with Goliath, untrained of all
humain wisedom, and policy
and without all worldely po-
wer and strength. Neuerthe-
lesse he was fully replenished
and armed with þ wholle ar-
mour of the spirite. And in
this one battaile, he ouercame
soþ euer, all his enenies.

There was never so glorioius
aspople, neither a moze riche
and noble, then Christ was
þpō the crosse: whiche deliue-
red all his electe, from such
a sharpe miserable captiuitie.
He had in this battaile many
stripes, yea, and lost his life,
but his victory was somuche
the greater. Therfore when
I loke þpō the sonne of God
with a supernaturall fayth.

Sapi. xviij
David and
christ compa-
red in fight.

C.v. light

The Lamentacion

Spoken
accorde.

C pde. b

that xxvii was meruailous. And ther-
foze Christ delerued to haue
Jesus Rile. ght= noble title. Jesus of Naz-
areth, kyng of the Iewes.

But if we wyll periculerly
vntolde, & see his great vic-
tories, let vs fyrist behold how
he ouercame iynne, with his
innocencie: and confounded
pride, with his his humilitie:
Quenched all worldely loue,
with his charicie: appearato

the

of a synner.

the wrath of his father, with his mekenes: turned hatred into loue, with his so many benefites, and godly zeale.

Christ hath not onely ouer-
cum synne, but rather he hath
killed the same: in asimuche as
he hath satisfied for it himself
with the moste holy sacrifice
and oblation of his precious
bodye, in sufferyng moste bit-
ter and cruel death. Also
after an other sorte, that is.
He giveth all those that loue
him, somuche spirite, grace,
vertue, and strenght, that they
may resist, impugne, & ouer-
come sinne, & not consent, nei-
ther suffer it to reigne in the.
He hath also vanquished sinne
because he hath taken away
the force of the same: that is,
he

Victory over
synne.

Collo. i

Actes, vii

Rom. vi, vii

The Lamentacion

Collo. ii

Si n hureth
nor the clere.

Concupisence
the original
sinne.

Roma, viii
Obsecion.
Salucion.

he hath cancelled the lawe,
whiche was in euil menne the
occasion of synne. Therfore
ther is no power against
them, that are with the holy
ghost united to Chist. But
them there is nothing worthy
of damnacion. And althoough
the dregges of Adain, do re-
maine, that is our concupis-
ces, whiche in dede be synnes:
neverthelesse they be not im-
puted for synnes, if we be truly
planted in Chist. It is true
that Chist might haue taken
away all our immoderate af-
fections, but he hath lefte the
for the greater glory of his fa-
ther, and for his own greatest
triumph. As for an example:
A similitude. When a prince fightheh with
his enemies, whiche somtyme
had

of a sinner.

had the soueraigntie ouer his people, & subdswyng theim, may kyl theim if he wyl, yet he preserueth & saueth theim: And wheras they were lordes ouer his people: he maketh them after to serue, whō they before had ruled. Now in suche a case, the prince doeth shewe him selfe a gteater conqueror, in that he hath made theim whiche were rulers to obey: and the subiectes to be lordes ouer theim, to whom they serued, then if he had vtterly destroyed theim vpon the conquest. for now he leaueth continuall victořye to theim, whom he redemeſ, wheras otherwyle thoccasion of victořy, was taken away, where none were leſte to be the subiectes

The Lamentacion

Application
of the Lamentacion
to the Sins.

sectes. Even so in like case, Christ hath lefte in vs these concupisences, to the entent they should serue vs, to the exercise of our vertues, where fyrst they did reigne ouer vs, to the exercise of oure synne. And it may be platnely seene, that whereas fyrst they were suche impedimentes to vs, þ we could not moue our selfes towardes god, now by Christ we haue so muiche strength, that notwithstanding the force of them, we may assuredly walke to heauen. And al- though the children of God sometyme do falle by frailetie into some synne, yet that fal- lyng maketh them to humble them selues, & to recknowlage the goodness of God, & to cum

of a synner.

to hym for refuge and helpe.
Lykewise Christ wth his death
hath ouercome the prince of
devils with all his hoste, and
hath destroyed them all. For
as Paule sayeth, this is veri-
fied that Christ shoulde breake
the serpents head, prophesied
by God. And although the
devil lepte v^z, yet if by sayth
we be plated in Christ, we shal
not perish: but rather by his
temptacion, take great force
and might. So it is evident,
that þ triumph, victory & glory
of Christ, is the greater, has
þvng in such sorte subdued
the devil, that whereas he
was þrice and Lord of the
woylde, holdynge all creatur-
tes in captiuitie, now Christ
þseth hym as an instrumente

victory ouer
the devil.
Lo, it

Gene, iii

The lamentacion

to punishe the wicked, and to
exercise and make strong the
elect of God, in christian war-
fare. Christ likewise hath o-
uertcome death in a more glo-
rious maner, (if it be possible)
because he hath not taken it
away, but leuyng vniuersally
all subiecte to the same. He
hath geuen so muche vertue,
and spirit, that wheras afore
we passed thereto with great
feare, now we be bold through
the spirite, for the surehope of
resurreccyon, that we receiue
it with ioy. It is now nonoze
bitter, but swete: nonozefea-
red, but desyred: It is no
death, but life. And also it
hath pleased God that the in-
firmities & aduersities do re-
maine to the sight of ywold:
but

Victory over
death.

of a Sinner.

but the chyldren of God are ^{Philip. iii.}
by Christ made so stōg, rihg-
teous, whole and sound, that
the troubles of the worlde be
comforthes of the spirit: The
passions of the flesh, are me-
dicines of þ soule. For al ma-
net thinges worketh to theyȝ ^{All thinges p-}
commoditie and profitte: for ^{su the chosen,}
they in spirit feele, that God
theyȝ father, doeth gouerne
them, & disposeth all thinges
for their benefit: therfore they
feele theinselues lute. In per-
secucion they are quiete, and
peaceful: in tyme of trouble,
they are wout werynes, fea-
res, anxieties, suspicions, ini-
series, & finally al the good, &
euill of the world, worketh to
theyȝ comoditie. Moreouer
they see that the triumphe of

D **Christ**

The Lamentacion

Christ hath ben so great, that
not onely he hath subdued &
banquished all our enemies &
the powet of the, but he hath
ouerthowen & banquished
the after such a losse, that all
things serue to our helthe, he
mighty & could haue taken the
al a way, but wher the should
haue ben our victory, palme,
& crowne: for we dayly haue
fighthes in þ flesh, & by the suc-
cour of grace, haue continual
victories ouer sinne, wherby
we haue cause to gloriþ god
& by his þone hath weakened
our enemy the deuill, & by his
spirit giveth vs strengthe to
banquish his offspings. So
doe we knowelege dayly the
great triþ of our saviour,
& reioice in our own fighthes,

the

of a Sinner.

the whiche we can no wisse sma-
pute to any wisedome of this
world: being sinne to encrease
up it. And whete worldly wil-
dome moste gouerneth, there
most sinne ruleth. For as the
worlde is enneiny to god, so
also the wisedome therof is ad-
uerse to God. And therefore
Christ hath declared & disco-
uerted the same for folishnes. The wisedome
of the world.
And although he could haue
taken away al worldly wyle-
dome, yet he bath lefte it for
his greater glory, & triumph
of his chosen vesselles. For
before, wher as it was oure
Ruler agaynst God, nowe
by Christe we are serued of
it for God, as of a slauie in
worldlye thynges.

Albeit in supernaturall thin-

D. 11. ges

The Lamentacion

ges the same is not to be vnderstand. And further ys any
time men woulde impugne, &
gainsay vs, with the wisdom
of the wold, yet we haue by
Christe, somuche supernatu-
ral light of the truthe, that
we make a mocke of all those
that repugne þ truth. Christe
also vpon the crosse, hath tri-
umphed ouer þ wold. Firsste
bycause he hath discouered þ
same to be naught, þ wheras
it was couered with the vayl
of ipocrisly, and the vesture of
moral vertues, Christe hath
shewed that in goddes sight,
the righteousnes of the wold
is wickednesse: and he hathe
yelded witness, þ the workes
of menne, not regenerated by
him in earth, are euyl. And so
Christe

Victory ouer
the wold.

John. xiii.

of a Sinner.

Christe hath iudged, and con-
demned þ world, for naught.
Furthermore he hathe givēn
to all his, so much light, & spi-
rit, þ they know it & disp̄yse
the same: yea and credē it un-
der theyȝ feete, with al vayne
honours, dignities, & pleasa-
ces, not taking the fayer pro-
mises neither the offerts whē
che it doeth presēnt. Nay they
rather make a scorn of them.
And as for the th̄reatnynges
and for̄ce of the wōrldē, they
nothyng feare. Nowe therē-
fore we maye see howe great
the victorie and tryumphe of
Christe is, who hath delyue-
red all those the father gaue
hem, from the power of the
deuyll, cancelllyng vpon the
crosse, the w̄iting of our det-

John, xii.
Romān. xii.

Now Christis
ans regard the
worlē.

A Conclusion
of the discou-
ers.

John, xvii.

Colossen. ii.

D.iii. tes,

The Lamentacion

tes: for he hath deliuered vs
frō the condemnation of sin,
from the bondage of the law,
from the feare of death, from
the daunger of the worlde, &
from al euils in this life, & in
thothee to cū. And he hath en-
riched vs: made vs noble, &
most hightly happy, after such
a glōsous & triumphāl way
as can not w long, be expre-
sed. And therfore we are for-
ced to say his triumph is mer-
ueylous. It is also seen and
knowen þ Chritte is the true
Messias, for he hath deliuered
man from al euils, & by hym
man hath al goodnes, so þ he
is the true Messias. There-
fore all other helpers be but
vaine, & couterfeyted Sau-
outs, seing that by this oure
Messias

Christ is
Messias.

of a Sinner.

Messias Christ, wholy & only
we be delivered fro al euyls,
& by hi, we haue al goodnes.
And þis is true, it is euioet
& cleare, because the very true
christian is a christian by Christ,
And the true christian feleth
inwardly by Christ, so muche
goodnes of god, þ euen trou= a. Corin. iii.
blous lyfe & deathe be swete
unto hym, & miseries happye,
the true christian by Christ, is
disburdned fro the seruitude
of þ lawe, hausing the lawe of
grace (grauen by þ spirit) in= Roman. vii.
habiting his hart, & from sin
that regned in hym, from the
power of thinfernal spirites,
from dampnacion, and from
euery euyl: & is made a sonne
of God, a brother of Christe,
þeyre of heauen, and lorde of

D. lll. the

The life of a
Christian;

The Lamentacion

Roman. viii.

Cor. xiii.

1. Corinth. xv.

the wozlde. So that in Christ
and by Christ, he possesteth
all good thinges. But let vs
knowe that Christ yet sygh-
teth in spicte in his elect ves-
selles, and shall syghte cuen-
to the daye of iudgement. At
whiche daye, shall that great
enemy deth, be wholy destroy-
ed, and shalbe no moze. Then
shal þ children of god rcioyce
on hym, sayng: O deth where
is thy victory & sting? There
shall be then no more trouble
nor sinne, naye rather none e-
uyl: but heauen for the good,
and hel for the wicked. Then
shal wholy be discouered the
victory & triumph of Christ:
who (after Paul) shal p̄esent
vnto his father, þ kingdome
together with his chosen sa-
ued by hym. It

of a Sinner.

It was no lytle fauor towar-
des his children, that Christ ^{Salvation}
was chosen of God, to laue ^{by the crosse.} Roma, iii.
vs his electe, so highly by the
way of the crosse. Paule cal-
leth it a grace, & a moste sin-
gulat grace. We may well
thynke, that he hauyng been
to the wold so valliaunce a
capitaine of God, was ful of
light, gracie, vertue & spirite.
Therefore he might justly say:
Consummatum est. We seyng then ^{I. Thos. xii.}
that the triumph and victory
of our capitaine Christ, is so
merueilous, gloriouſ & noble
to the whiche warre we be ap-
pointed, let vs forſe our ſelfes
to folowe him, with beatyng
our crosse, that we may haue
felowſhippe with him in his ^{Roma. viii.}
kyngdome.

D. v Truely

The Lamentacion

The booke of **T**ruly it may be most sũggeſt
the crucifix. veriſied that to behold Chriſt
crucified, in ſpiriſte, is the beſt
meditation that can be. I cer-
tainly neuer knew myne own
miferies & wretchednes ſo wel
by booke, admoniſion, or lett-
ing, as I haue done by lo-
kyng into þ ſpiritual booke of
þyſtomy to the crucifix. I lament muche
one man. I haue paſſed ſo many yeres
not regarding þ diuine booke,
but I iudged, it thought my
ſelue to be well iuſtred in þ
ſame: whereaſ now, I am of
this opinion, that if God
woule ſuſſe me to lyue here
a M. yere, and ſhoulde ſtudy
continually in the ſame diuine
booke, I ſhould not be fulled
with the contemplacion ther-
of. Neither holde I my ſelue
contented

*Desire to ne-
ver giue up
knowlage.*

of a hymner.

contented, but alwayes haue
a gteat despze, to learne and
study more therin. I never
knewe myne own wickednes, The first
lesson in the
bookt.
neither lameted for my sines-
truely, vntyl the tyme God
inspried me with his grace,
that I looked in this booke.
Then I beganne to see per-
fectlly, that mine own power &
strength could not helpe me,
and that I was in the lordes
hand, euen as the clay is in þ
potterþ hande: then I began Hic, xviii.
to crye, & say: Alas lorde that I ^{christian}
ever I haue so wickedly offe-
ded the, beyng to me from the
beginnyng so gracious, and
so good a father, and moste
specially now hast declared, &
shewed thy goodnes vnto me
wha in the tyme I haue done
the

The Lamentacion

the moste iniutie, to call me,
and also to make me know, &
take the for my sauioz & rede-
mer: Suche be the wonderful
worikes of god, to cal synners
to repentaunce, and to make
them to take Christ his well
beloued sone for theyz sauioz:
this is the gifte of God, & of
all christians to be required,
and desyred. For except this
great benefite of Christ cruci-
fied be felte, and fixed surely
in mannes heart, there can be
no good woorke done, accepta-
ble before God. For in Christ
is all fulnes of the godhead,
and in him are hid al the trea-
sures of wisedome and know-
lage: euen he is the water of
life, wherof whosoever shall
drynke, he shall neuermore
thyzt

Math,ix

ROMA, vi,

Thon,xv

Christ is the
fullnes of the
godhead.

Collo,ii,

of a Sinner.

thyst, but it shalbe in hym, a
well of water, springyng vp Johu.iii,
into euerlastyng life. Sanct
Paule layth there is no dam- Roma. v.
nation to them that are in
Christ, which walke not after
the fleshe, but after the spirit.
Moreover he sayeth: if when
we were enemis, we were re-
conciled to God, by the death
of his sonne: much more sayng
we are reconciled, we shalbe
preserued by his death. It is
no lytle or smalle benefite we
haue receaved by Christ, if we
cōsidre what he hath done for
vs, as I haue perfilye decla-
red heretofore. Wherfore I
pray the lord that this great Christian
prayer.
benefite of Christ crucified,
may be stedfastly fixed and
printed in all christiaā heartes
that

Paules ar-
gument.

Roma, v,

The Lamentacion

that they may be true louers
of God, and wo^rke as childreⁿ
for loue; and not as seruaun-
tes, compelled wth threatnyn-
ges, or prouoked wth hyer.
The syncete, and pure louers
of God, do embrace Christ, wth
suche seruencie of spirite, that
they reioyce in hope, be holde
in daungier, suffre in aduet-
sarie, continue in praier, blesse
they^r persecutors: further
they be not wise in they^r own
opinion, neither high minded
in they^r prosperitie, neither a-
bashed in their aduersitie: but
humble and scattre alwayes to
all men. For they knowe by
they^r fau^r they are members
all of one body, and that they
haue possessed al one god, one
fayth, one baptisme, one soy,
and

Cor. xii.
Diana.

Roma. xii

Roma. xii

Cor. xii.

Ephe. xii

of a synner,

and one saluacion. If these
pure, & sincere louers of God
het thicke sown, there shuld
not be so muche contencion &
strife growyng on the fieldes
of our religion, as there is.

¶ All, I shal pray to the lord ^{prayer},
to take al concencion & strife a-
way, & that the sowers of sedi-
cion, may haue mynd to cease
they; labour, or to sowe it a-
monga the stones, & to haue
grace to sowe gracious ver-
tues, where they may bothe
ooke and bring foorth fruite:
with sending also a godly b-
attle, & concorde auiongest al
christians; that we may serue
the lord in true holines of life
¶ The exâple of good liuyng is
required of all christians, but
especially in the ecclesiastical
pastours

Luke 4,

The lamenfacion

pastours, and shepeherdes;
for ther be called in scripture,
1. Cor. iii. workemen with God, disbur-
1. Corin. iii. sers of Gods secretes, þ light
math, v of the worlde, the salte of the
yearth, at whose handes all
other shold take comforste,
in woþkyng, knowledge of
Gods wyll, & sight, to becum
children of light, and taste oþ
seasonable wylde dome.

Preaching. They haue oþ shuld haue, the
holy spirite abundauntly to
pronounce, and set foþth, the
worlde of God, in veritie and
truethe: if ignorance & blind-
nes reigne among vs, they
shold with þ truethe of Gods
worlde, instructe and set vs in
the truethe, and directe vs in
the waye of the Lorde. But
thankes be geuen vnto the
Lorde

of a Sinner.

Lo^rde that hath now sent vs
suche a godly & leatned kⁱng
in these later dapes to reigne
vnt^oer vs that with y^e vertue &
force of god^s wo^rde, hath ta-
ken awa^y the batles & mistes
of erro^rs, & broughe^t vs so y^e
knowlege of y^e truthe, by the
lght of god^s wo^rde, whiche
was so long hidde & kept vni-
der, that the people wer nigh
famished, & hungred for lack
of spⁱrititual food^e: suche was
the charitie of y^e spⁱrititual cu-
rates & shepherdes. But our
Moses, & moste godly, wise
gouerner & kyng hath deliue-
red vs oute of y^e captiuitie &
bondage of Pharaon. I mene
by this Moses kyng Henry
the eigh^t. my most souerayne
fauourable lo^rde & husband.

E. dne.

The Lamentacion

Judge Chri-
stely.

Bishoppc of
Rome.

Pharao.

one (If Moyses had figured
any mo then Christ) through
þ excellent gracie of god, mete
ts be an other expredded vert-
tie of Moses conqueste ouer
Pharao. And I mene by this
Pharao the bishop of Rome,
who hath bene, & is a greater
persecutor of all true christi-
ans, then euer was Pharao,
of the children of Israel. for
he is a persecutor of the gos-
pel, a gracie, a settor furthe of
all supersticion, and counter-
feit holynes, bringing many
soules to hell, wth his alchimie
and counterfeit money, dece-
uyng the poore soules vnder
the pretence of holynes : but
so muche the greater shall be
his damnacion, because he de-
ceyuet þ robbeth vnder chy-
ches

of a Sinner.

thes mantle. The lord kepe ~~et~~ ^{A godly wifh} defend al men fro his troug-
tiges & sleynes. But specially
the poore simple, unlearned
sowles. And this lesson I
wold al men had of him, that
when they begyn to mislyke
his doyng, then onely begyn
they to lyke god, & certaynly
not before. As for the spiritu-
al pastours, & shepherdes, I
thinke they wil cleave & stick
fast to þe word of god, euen to
þe death, to vanquish all gods
enemies, if nede shal requyre
al respects of honoꝝ, dignitie
tyches, welth, & their priuate
commodities layed apart, folo-
wing also þe examples of Christ
& his chosen apostles, in pre-
aching & teaching sincere & holi-
sum doctrin, & such thigs as
E. it. make

A sure lesson.

Good ex-
chors.

The Lamentacion

ATLAS

Contentions
Religion.

The Devil.

Warre in re-
ligion.

make for peace, with godlye
lessons, wherwith they maye
edifie others, that every man
may walke after his vocacio
in holynes of life, in unitie &
concord, whiche unitie is to be
desyred of all true Christias.
It is muche to be lamented þ
licimes, variettes, contentenc-
ions & disputacions, that haue
ben & are in the world aboue
Christen religion, & no agre-
ment nor concord of þ same e-
mong þ learned me. Truly þ
Devill hath ben the sowef of
the seed of sedicion, & shal be
the maynteyner of it, euentyl
Gods wil be fulfylled. There
is no warre so cruel & euil as
this: for the warre w swerde
kylleth but the bodyes, and
þys slepeth manye soules,
for

of a Sinner.

So; the pooze unlearned persons remayne confused, and almoste euerye one beleueth and woketh after hys owne ^{ii. Cor. i.} way. And yet there is but one ^{One truthe.} truth of goddes w^rld, by the whiche we shalbe saued. Hap py be they that receue it, and most vnhappy are they, whiche neglect and persecute the same. So; it shalbe moze easie for Sodome & Gomor at the daye of iudgement, then for them; & not wout iust cause, yf we considre y^r beneuolence, goodnes, & merci of god, who hath declared his charitie to w^rldes vs, greate, & moze inestimable, then euer he dyd to the Hebrewues.

So; they lyued vnder shado- ^{Heb. 5.} wes and sygures, and were

C. iii bound

Persecutors
of the wordes
Matth. x.

The Lamentacion

Salath.iiii.

Math.ri.

ii. Corinth.iii.
Christien libertie.

bound to þ law. And Christe
(we beyng his greatest enye-
mies) hath deliuered vs frō
the bondage of the lawe, and
hath fulfilled al that was fi-
gured in theyr lawe, & also in
their prophecies, Sheding his
owne precious blud, to make
vs the children of his fathur,
and his bretherne, and hath
made vs free, settynge vs in
a godly libertie: I mene not
licence to sinne, as manye be
glad to interprete the same,
when as Christien libertie is
godly intreated of.

It fulpe it is no good spirite
that moueth menne to fynde
faulce at euerye thyng, and
when thinges may be wel ta-
ken, to peruerte them into an
euil sence and mening. There
be

'of a Sinner.

be in þis wþld, many spekers
of holynes, & good wþkes,
but very rare and seldomes is
declared whiche be the good
and holy wþkes. The wþ= ^{holy} wþkes.
kes of the spirite be never al-
most spoken of. And therfore
very fewe knowe what they
be. I am able to iustifie the
ignorauice of the people to ^{Fewe knowe} be greate, not in this matter ^{the true holy-}
alone, but in many other, the
whiche were moste necessarie
for Christians to knowe.

Because I haue hadde iuste
þrooфе of the same, it maketh
me thus muche to saye wþth
no little sorrowe and gryeþe in
my harre for such a misera-
ble ignorance, and blynde-
nes emongest the people.

I dout not but we can say al ^{Matheþe. xii}

E. iiiii. Lord,

The Lamentacion

Lord, Lord: but I feare god
maye saye vnto vs, this peo-
ple honoresh me wþ theyþ lip-
þes but theyþ hartes be farre
frþ me. God desirereth nothing
but the hart, & sayeth he wþll
be worshipped in spirite and
truth. Christe condemned all
hypocrisie & fayned holynes,
and caught sincere, pure, and
true godlynes: but we worse
then frantike or blynde, wþll
not folow Christes Doctryne,
but trust to mens doctrynes,
iudgements, and sapinges,
whiche dimineth oure iyes:
and so the blynde leadeth the
blynde, and bothe falle into
the dycke. Truly in my sim-
ple, and unlearned iudgement
no mannes doctryne is too
be esteemed or preferred lyke
vnto

Math. xvi.

Thou, iii

Traditions
of men.

Math. xvi.

of a Sinner.

Unto Christes & the Apostles,
nor to be taught as a perfite
and true doctrin, but euен as
it doeth accorde & agree with
the doctrine of the gospel.

But yet those that be called
spiritual pastours, although
they be most carnal, as it doth
very euidently and plainly
appeare by they, fruites, are
so blynded with the loue of
them selues, and the woldē,
that they extolle mens inuen-
tions and doctrines, before þ
doctrine of the gospel. And
whē they be not able to main-
taine they, owne inuencions
and doctrine with any iote of
the scripture, then they moſte
cruelly persecute them that be
contrary to theſame. Be ſuch
the louers of Christenay, nay

E. v. they

The woldē
of God, is the
only ſure
doctrine.

The cauſe of
the ſtimacion
of tradicions

The Lamentacion

thet be the louers of þ wicked
Māmon, neither regardyng
God nor his honoꝝ. for filthyn-
lucce hath made them almost
madde, but frantike they be
doubtles. Is not this misera-
ble state of spiritual men in þ
worlde, muche to be lamentacō
of all good christians? But
yet I can not allowe, neither
pratle al kynd of lamentaciō,
but suche as may stand with
I Corin. xiii. Christian charicie. Charicie
Charicie suffereth long, and is ienteſt,
enuyeth not, vþþrapdeth no
man, casteth frowardely no
faultes in mens teeth, but re-
ferreth all thynges to God:
þeyng angry without synne,
resoutmyng others without
their sclauders, carrying euer
a stozehouse of milde wordes
to

of a synner.

to perce the stony hearted me.

I would all christians, that a godly w^t
like as they haue professed
Christ, would so endeououre
them selues to folowe hym, in
godly liuyng. For we haue
not put on Christ to liue any
more to our selues, in the va-
nities, delites, and pleasures
of the worlde, and the fleshe,
sufferyng the concupiscence &
carnalitie of the flesh, to haue
his full swynge: For we must
walke after the spicite, & not
after the fleshe, for the spicite
is spiritual, and coueteth spi-
ritual thynges: and the fleshe
carnal, and desireth carnall Roma.viii,
thynges: the men regenerate
by Christ, despise the worlde, Ch^tre men,
and al the vanities and plea-
sures therof.

Ephe.iii,

Gala,v

Roma.viii,

They

The Lamentacion

They be no louers of them
selues, for they feele how euil
& infirme they be, not beyng
able to do any good thyng
without the helpe of God, frō
whō they knowlage al good-
nes to procede. They flatter
not them selues, with thy-
ng every thyng which shyn-
eth to the worlde, to be good
and holy, for they know al ex-
terne and outward woxes be-
thet neuēt so glōrious & fayre
to the worlde, may be done of
the euil, as wel as of the good:
and therfore thei haue in very
lytle estimacion, the outward
shew of holynes, because they
be all spiritual, castynge vppe
theyz ipes vpō heauenly thin-
ges: neither looking noȝ re-
garding the earthly thinges
for

Jacob,
wondes lone

of a Sinner.

for they be to theim vise, and
abfecte. They haue also the ^{Simple} vise
simplicite of the doue, & the ^{done in men.}
policie of the serpent: for by
simplicite, they haue a desire
to do good to all men, and to
hurte no man, no though they
haue occasion geuen. And by
policie they geue not, nor mi-
nistre any iuste cause to any
man, whereby they ^{Christian} doctrine
might be reproued. They be
not also as a rede shake with
euerye wynde, when they be
blasted with the tempestes, &
tormes of the wold, then re-
maine they most fitme, stable
and quiet, felyng in spirite,
that god(as they best father) i, Corin, iii
doeth send a suffce al thinges
for they benefite and como-
ditie. Christ is to them a rule, i, Peter, ii,
a line

The Lamentacion

Example of a line, an example of christians
a christians life. They be never offended
man.

Christen row, at any thyng, although occa-
sion be ministred vnto them:

for like as Christ when Peter
would haue withdrawen him
from death, unanswered, and
sayd: goe backe from me Sa-
than, for thou offendest me, p-
is: as muche as lyeth in thee
thou gwest me occaston with
thy wordes, to make me with-
draw my selfe from death, al-
though I yelded not thereto,
for this thy procurement can
not extynguishi the brennyng
desyre I haue, to shedde my
bloud for my chosen: Euen so
the perfite menne are never
offended at any thyng. For al-
though the woldē were full
of spynē, they would not with-

Dzaw

of a synner.

Diaue them selues frō dypng
of good, nor ware colde in the
loue of the lord. And muche
lesse they would be moued to
be euil: yea rather they be so
muche the moxe moued to do
good. The regeneratēd by The workes
of God of
sense not the
christian.
Christ, are neuē offendēd at
the workes of God, because
they know by fayth, that god
doeth all thynges well. And
that he cannot erre neither for
want of power, nor by igno-
rance nor malice: for they
knowe him to be almighty,
and that he seeth all thynges
and is moste abundantly
good: they see & fele in spirite
that of that wil, moste highly
perfit, can not but procede
moste perfite workes.
Likewylle they be not offendēd

Hebre. iii,

The lamentacion.

The workes ded at the workes of men: for
if men offend if they be good, they are mo-
ued by them to take occasion
to folowe them, & to reknow-
lasse y goodnes of God, with
genuynge of thakes, & praisynge
his name dayly the more: but
if they be indifferent, & such
as may be done with good &
and euil intentes, they iudge
the best partie, thinking they
may be done to a good pur-
pose, & so they be edified: but
if they be so euil, that the can
not be taken in good partie, by
any meanes, yet they be not
offended although occasion
be geuen, nay rather they be
edifysyd, inasmuche as they
take occasion to be better al-
though the contrary be min-
isted vnto them.

Ephe, v

They

of a sinne.

Then begyn they to thinke &

say thus: If god had not pre-
served me with his grace, The churche
profeteth by.
sinne.

Shoulde haue comittid thyng
sinne, & worse. O how mynche Psal. c. 1b.

am I bounde to confesse and
knowlege þ goodnes of god.

They go also thinking & lay-
ing further: He that hath sin-
ned, may be one of gods elect
peraduenture. the lord hath
suffered him to fal, to thentet
he may the better know hym
self. I knowe he is one of the
that Christe hath sheade hym
blud for, and one of my Chri-
sten brethren. Truly I wil ad-
monish and rebuke hym, and
in case I fynde hym desperat
I wyll comforste hym, and
shewe hym the greate good-
nesse and mercye of God, in

F **Christe**

The Lamentacion

Christ: & with godly consola-
tions I wyll see, y^e I can list
hym vp. And thus ye may see
how the men regenerated by
Christ, of euery thyng, winne
& receyue frute. And contra-
ry the younglynges and vn-
perfect, are offended at small
trynges, taking euery thing in
evil part, grudgingyng and mut-
ingyng agaynst they^r neig-
bou^r: Also muche the more as
they shew themselues feruēt
in their so doing, they are iu-
ged of the blinde wold, and
of them selues, great zeale &
beaters to god. If this wers
the greatest eul of these yng-
linges, it wer not the moste e-
uyll: but I feare they be so
blinde and ignoraunce, that
they are offendēd also at good
thynges.

Wretchednes
mislyng all
thynges.

Actes. xii.

of a sinner.

thinges: and judge nothing
good but suche as they en-
brace and esteime to be good,
with much myng agaynst all
such as follow not their way-
es. If there be anye of thy s-
uite, the lord geue them the
lyght of his cruche, that they
maye encresse & grow in godly
strength. I suppose y^e tuche
yonglynges & unperfect, had
seen churc^e & his disciples eat
meat with unwashed handes
or not to haue fasted with the
phariseis, they would haue
ben offended, setting him a b^ere-
aker of mennes tradicions:
Their affecciōs dispose they
lyes too see thorough other
men, and they see nothing in
themselues: where Charitie
(although it be moste full of

F. l. l. lyes

godly.

Mathew. 15

Math. 15.

The Lamentacion

1. Corinth. xlii. (yes to see yf faultes of others
whome it coueteth to amend) thiketh none euil, but discret
ly & ryghtlye interpreteth all
thinges: by þ which moxe iust
ly & truly, euerye thing is ta-
ken. Now these superstitious
weaklinges, yf they had bene
conuersant with Christ, and
seen hym lede his lyfe sumtyme
with womē, sumtyme wth Sar-
maritanes, wth Publicanes,
sinners. & wth the phariseis,
they wold haue murmured
at hym. Also yf they had seen
Marie powre vpon Christ,
the prectious oyntment, they
would haue said wth Judas
this ointment might haue be
sold, & geuen to the poore. If
they also had seen Christ wth
wth whippes dyng out of þ
tem-

math. xxvi.

math. xli.

of a Sinner.

temple thole þ bought & sold;
þþþ woulde furthwith haue
iudged Ch̄riste to haue bene
troubled & moued w̄ angrē,
& not by zele of charitie. How
woulde they haue bene offen-
ded, yf they had seen hym goe John. vi. 1.
to the Jewes feaste, heale a
sickeman vpon the Saboth
dare, practise with the womā
of Samary, þe & shewe unto
her, of his moste diutine doc-
trine & life? Ther woulde haue
taken occasion to haue hated
& persecuted hym, as þ Scri-
bes & Phariseis dyd. And e-
uen so should Ch̄rist the Sa-
uiour of the worlde, haue ben
to them an offence and ruine.

Ther be an other kynde of li-
tle ones unperfect, whiche are Rom. ix.
A second sorte
of weakinges.
offended after this sort & ma-

F. iii. Net:

The Lamentacion

ter: as when they see one þ
is repured and esteemed holyc
to commyt sinne, furthe with
they leartne to doo that, and
wurle, and waxe colde in do-
yng of good, and confirme
themselves in euill: and then
they excuse their wicked lyfe,
publishing the same, with the
sclaundre of their neybour.
If any manne reproue them,
they saye: such a man dyd
this, and wurle. So it is evi-
denc that suche persones wold
deny Christ, yf they saw other
menne doe the same. If they
went to Rome and saw the e-
xornacions of the prelates whi-
che is layed to reigne there e-
monge them, I doubt not yf
they saw one of the sin whiche
were reputed & taken for holyn-
þey

of a Sinner.

they, saythe shoulde be loste,
but not the saythe of Christ,
whiche they never possessed,
but they shoulde lese that hu-
man opinion, which they had
of the goodnes of þ prelates.
For þt they had the fayth of
Christ, the holy ghost shoulde
be a wytnesse vnto them, the
whiche shoulde be myghtie in
them, that in case al þ worlde
would deny Christ, yet they
woulde remayne firme and
stable in the trwe faythe. The
Phariseis also toke occasion
of the euil of others, to ware
hauie & proud, taking them
selues to be men of greateſſ
perfection then any other, be-
caule of their vertue, euuen as
the pharisee did, when he saw Luke. xvi.
the Publicanēs ſubinuſſion:

f. lli. And

The Lamentacion

And so they be offended with
euery little thing, iudging yll
immuturing against their ney-
bour, & for the same, they are
of many, reputed & taken for
the moze holy & good: where-
as in deed they be y moze wi-
ked. The most wicked persons
are offended cuen at themsel-
ues: for at their little stabilitie
in goodnes, & of their detestab-
le & euil lyfe, they take occa-
sion to despaire, where they
ought y moze to comit them-
selues to god, asking mercye
for they offence: and furth-
with to geue thankes that it
hath pleased him of his good-
nes to suffre the so long a time
But what nedeth it any moze
to say: the euil men are offend-
ed cuen at y wo:kes of god.

They

Wicked men
mislyke good
things.

of a Sinner.

They see God suffre synners,
therfore thinke they, sinne dis-
pleaseth him not: And be-
cause they see not the good re-
warded with riches, ostenty-
nes they imagine, that God
loueth them not: it cometh to
them God is partial, because
he hath elected sum, and sum
reproued. And therfore they
say, that the elected be sure of
saluacion, takynge by that, oc-
casyon to dooe euil ynoch,
saiyng: whatsoever God hath
determined, shalbe perfour-
med. If also they see the good
men oppresed, and the euil
men exalted, they indige God
vnuste, takynge occasion to
live euilly, laying: inasmuche
as God fauouteth the naugh-
ty men, let vs doe euil though

psal. xxviii.

Officer of
gods election
Roma. ir,
Roma, xi,

psal x:iii.

I. v. to

The Lamentacion

to thentent, he do vs good.

Roma, iii, If then the wicked be offendēd
euē at God, it is no wondēt
if they be offendēd at those þ
folow, & walke in his pathēs

Barne gos.
pelleis. and wāyes. Now I wyll
speake with great doloure, &
h̄cunes in my heatt, of a sort
of people, whiche be in the
wōlde that be called profes-
sours of the gospel, & by their
wōrdes do declare and shew,
they be muche affected to the
saine. But I am astayde, sum
of them doe builde vpon the
Actes, xiii sand, as Simon Magus did,
makynge a weake foundaci-
on. I meane, they make not
Christ their chieffē founda-
cion, professyng his doctrine
of a sincere, pure, and zelous
mynde, but either soz because
thei

of a synner.

they would be called gospel
lets to prosecute some credite,
and good opinions, of the
true and very fauourers of
Christes doctrine, either to
finde out some carnal libertie
either to be contentious dis-
puters, synders, or rebukers
of other mennes faultes, or
els finally to please & flatter
the wozlde: suche gospellets
ate an offence, and a flaunder
to the wozlde of God, & make
the wicked to rejoyce, & laugh
at them, saying: beholde I
pray you theye sayre fruites.

What charitie: what dis-
cretion: what godlines: holyn-
nes, or puttis of life is amon-
gest them: Be not theye great
auengears, foule glotonis.
Flaunderers

Galatians. vii.

Roman. ii.

The lamentacion

flaunderets, backebyters, ad-
uoueterets, fornicatores, swea-
ters, and blasphemers: yea, &
mallow, & iuble in all synnes:
These be the frutes of theyz
doctrine. And thus it may be
seen how the worde of god is
evil spoken of through licen-
cious and euil liuyng: & yet
the worde of God is all holy,
pure, sincere, & godly, beyng
the doctrine and occasion of
al holy and pure liuyng: It
is the wicked that peruerteth
al good thinges, into euil. for
an euil tree can not bring
forth good fruit. And when
good leede is sownen in a bar-
ren & euil grounde, it yeldeth
no good corne: and so it fareth
by the worde of God: for
when it is heard and knowen

Euill liuyng
flaundere ih
the best p;e-
fession.

psal. xii

Math. vii

A similitude
Math. xiii,

Application.

of

of a Sinner.

of wicked men, it bringeth no good fruite: but when it is sown in good grounde. I meane the heartes of good people, it bringeth furth good fruite abundantly: so that þ want and fault is in men, and not in the woord of God. I pray God al men and women Praise, may haue grace to become mete tillage toþ the frutes of the gospel, and to leaue onely the ianglyng of it: for onely þ. speakyng of the gospel, maketh not men good christians but good talkers, except their factes and worþes agre with the same: so then they speach þ good, because their heartes be good. And euен as muche talke of the woord of God, without practisynge the same math xii
psal, I,

The Lamentacion

In our liuyng is euill and detestable in the sight of God, so it is a lamentable thyng to heare howe there be manye in the worlde, that do not well digest y readynge of scripture, and do cominende and prayse ignoraunce, & say that muche knowlidge of Gods worde, is the original of all discencion, scismes, and contention, and maketh men haute, proude, & presumptuous by readynge of the same. This maner of satyng is no lesse then a plain blasphemye against the holy ghost. For the spirite of God is the authour of his worde, and so the holy ghost is made the authour of euill, whiche is a moste great blasphemye and (as y scripture saþeth) a sinne that

Readyng of
the scripture.

The worde
of God.

Job. xvi.

of a symner.

that shall not be forȝeuēn in
this wōlde, neither in þ other
to come. If weṭe all our pat-^{ȝat}, rit-
tes and dueties, to procure &
scke all the wāyes & meanes
possible, to haue moȝe know-
lage of Goddes woȝde, set
foot abrode in the woȝde, &
not allowe ignorance, and
discommende knowlage of
Goddes woȝde, stoppyng the ^{wickednes}
mouthes of the unlearned, ^{ȝainst igno-}
rānce
with subtle & crafte persua-
sions of Philosophie, & So-
phistrie, wherof commeth no
fruite, but a great perturba-
cion of the mynde, to þ simple
and ignorant, not knowyng
whiche wāye to turne them.
Soȝ howe is it not extreme
wickednes, to charge þ holy
sanctified woȝde of God, with
thosfeyces

The Lamentacion

thoffeices of man. To allegy
scriptures to be perilous let-
ting, because certain readers
therof, fall into heresies.
These men might be inforced
by this kynde of argumente,
Erkefason, I keeclusion
to forslake the vse of fyre, be-
cause fyr burned theyr neigh-
bores house, or to abyaine fro
incate or dynke, because they
see many surfeyte. O blynde
hate, they slander God for
mans offence, and excuse the
inan whom they see offendre, &
blame the scripture, whiche
they cannot improue: Yea I
haue heard of some that haue
very wel vnderstand the La-
tynne tonge, that when ther
haue heard learned men, per-
suade to the credite & beliefe
of certain unwritten verities.

Good Lat-
tines : call
divines.

(as)

of a sinner.

(as they call them) whiche be
not in Scripture exp[re]ssed, &
yet taughte as doctrine apo-
stolike, & necessarie to be bele-
ued: they haue ben of this o-
pinion, that the learned men
haue mo Epistles written by
th[em] apostles of Ch[rist], then we
haue abrode in the Canon of
the olde & newe testament, or
knownen of anye but onely to
them of the Clergie. Whiche
belief I did not a little lament
in my hart to heare þ any crea-
ture shoulde haue such a
blinde ignorant opinion.

Sum kinde of simplicitie is
to be p[re]ssed, but this simplic-
titie withoute the veritie, I
can neither p[re]aye nor allow.
And thus it may be seen how
we that be vnlettered, remain

G confused

The Lamentacion

The baleyned
be caughte by
grace.

confused, without god of his
grace lighten oure harkes &
mides with a heauenly light
and knowlege of his will, for
we be geuen of oure selues to
believe men better then god.
I pray god sende all learned
menne the spirite of god a-
boundantly, y theit doctrine
mape byng furth the frutes
thereto. I suppose there was
neuer moze neede of good doc-
trine to be setfurth in y world
than nowe in this age: for the
carnail children of adam be
so wise in theyz generacion,
y if it wet possible they woulde
deceyue the children of light.
The woldis loueth his owne
and therfore theyz factes and
doinges be highly esteemed of
y world: but y childre of god
are

this age re-
quite thicke-
nyng.

Worlly chyl-
dren.

Math. xxiii.

of a Sinner.

are hated, because they be not
of the worlde, for theyz habi-
tacion is in heauen, and they
do dispise the world as a most
vile slawe. The fleshlye chyl-
dren of Adain be so politike,
subtil, craftie, & wise in theyz
kynde, that the electe shoulde
be illuded, yf it were possi-
ble: for they are clothed with
Christes garmente, in vster
apperaunce, w a fayre shewe
of al godlynes, & holynes in
theyz wordes, but they haue
so shorne, nopped, and turned
Christes garmente, and haue
so disguised them selues, that
the chyldren of lyghte behol-
dyng theym with a spirituall
sye, dooe, accounte, and take
theym for menne which haue
solde theyz masters garment.

John. xviii.
Gods chyldren.

ii. Corin. v.

G. li. and

The Lamentacion

Lyke garment
yng man.

Crafty Tay-
lours.

God's chidden
be wile.

B. of Rome.

and haue stollen a piece of e-
uery mans garment: yet by
theyr subtil arte, and craftie
wittes, they haue so set those
patches and pieces together,
that they do make the blinde
would, & carnal men to beleue
it is Christes very mātle: but
þ chyldren of light, knowe the
contrarie, for they are led by
the spirit of god to the know-
lege of the truthe, & therfore
they discerne a iudge al thin-
ges right, & knowe fro whence
they cū euen fro the bishop of
Rome, & his membres, þ head
spring of all pryme, vainglo-
rie, ambition, hipocrisie & fas-
ned holines. The chyldren of
god be not abashed, althogh
the wold hate them they be-
leue they are in the grace and
fauour

of a Sinner.

fauour of god, & that he as a
best father, doeth gouern the
in al thinges, putting awaye
frō them all bayn confidence
& trust in their own doinges:
for they know they can do no
thyng but sin of themselues:
they be not so folyshe & chyl-
dish, not to geue god thākes
for their eleccion, which was
before the beginnyng of the
woylde: for they beleue moste
surely they be of þ chosen, for
the holy goste doeth witnesse
to their spirit, that they be the
childre of god, & therfore they
beleue god better than man.

They sayc with saint Paule: rom. viii.
who shall seperate vs from þ
lone of god: shal tribulacion
anguish persecucion, hunger
nakednes, peril or swarde &

G. iii. as

Roman. viii.

Ephc. i.
Sute saythe.

Roman. viii.

The Lamentacion

as it is witten: for thy sake
are we kyld all day long, &
are counted as shepe appoynted
to be slayne. Neuertheles
in al these thinges we ouercum
thowth hym that loueth vs:
for I am sure that neyther
death nor lyfe, nether angels
nor rule, neyther power, ney-
ther thinges present, neyther
thinges to cum neither qua-
titie or qualite, neyther any
creature, shalbe able to depart
vs from the loue of god whi-
che is in Christ Iesu our lord.
They are not by this godlye
of godly fay-
the none curi-
cumme th.
saythe presumptuously infla-
med, nor by the same becum
they leule, ydle or slowe in do-
ing of godly woxes as cat-
nall men dreame of them, so
muche the more fervent they
be in

of a Sinner.

be in doing most holy & pure
wukkes, which god hath com-
maunded them to walke in:
They wande not in mennes
tradicions & iuruncions, lea-
ving the moste holy and pure
precepts of god undone, whi-
che they know they be boūde
to obserue & kepe. Also they
wukke not lyke hperlynges Matthew. xv
for meede, wagies or reward
but as louyng chldren, whch
oute respecte of lucre, gayne,
& hper. They be in luche i. Petre. i.
bertie of spirite, and soye so-
muche in God, that they i-
nswarde consolacion cannot be
expressed with tonge: all
feare of dampnacion is go-
en from them, for they haue
putte ther whole hope of sal-
uacion in hys handes whiche
wyll

The Lamentacion

Wil & can perfoyme it, nesther
haue thei any post or pillet to
lean to, but god & his smoth
and unwrinkled churche.
For he is to them al in al thin-
ges, and to hym they lean, as
a mooste sure square pillet, in
prosperite & aduersite, no-
thyng doubtyng of his pro-
mises & couenautes, for they
beleue mooste surely they shal
be fulfylled. Also the children
of god be not curios in ser-
chyng the highe misteries of
god, whiche be not meete for
them to know: nether do go a-
bout with humaine & carnal
reasōs to interpret scripture,
perswading men by their sub-
tyll wyttes and carnall doc-
trine, that muche knowlege
of scripture, maketh men
heretikes

Gods secrets.

Eccle. vii.

of a Sinner.

heretikes, without they tēpze
it with humain doctrine, So-
phistrie, Philosophie, & Lo-
gicke: wherwith to be seduced
accordyng to the tradicions
of men, after the ordinaunces
of the woldē, and not after
Christ. Sanct Paule doeth
mooste diligently admonishe
vs, whiche artes are not con-
uenient and mete to be made
checkmate with scripture: for
the scriptures be so pure and
holē, that no perfeccion can
be added vnto them. for cuen
as fine golde doeth excell all
other mettalles, so doeth the
woorde of God, all mennes
doctrines. I beseche the lordē
to sende the learned and vn-
lerned suche abundance of
his holy sprite, that thet may

G. v. obey

Collo,ss,

i, Timo,vs,
P̄rogatice
of the scrip-
ture

¶ Similitude.

¶ Application.

The Lamentacion

obeye and obserue the moste
sincere & holy worde of God,
and shewe the fruites therof,
whiche consisteth chiefely in
charitie & godlyuntie: that
as we haue professed one God,
one fayth, and one baptisme:
so we may be al of one minde
& one accord, puttynge away
all bityng and gnawyng: for
in backbityng, slauderyng,
and misreporcyng our chris-
tian brethren, we shewe not our
selues the disciples of Christ,
who we profess. In hym was
most high charitie, humilitie,
and pacience, sufferyng most
paciently al ignomynie, rebu-
kes and slauders, prayng
to his eternal fader for his
enemies, with moste feruent
charitie: & in all thinges did
remit

*Christ is our
example.*

Prayer.

of a synner.

remit his wyl to his fathet's,
as the scripture doeth wittnes
whan he prayed in the mount: Math, vii
A goodly example and lesson
for vs to folowe at all tymes
and seasons: as well in prospe-
ctie, as in aduersitie, to haue **Ps. xxvii**
no wyl but Gods wyl, comis-
tyng and leauyng to him, all
our cares and grieses, and to
abandon all our policies and
inuencions, for they be moste
vaine, and folishe, and in dede
very shadowes & d̄reames.
But we be yet so carnal and
fleschly, that we r̄ue hedling
like vnbridled coltes, with-
out snaffle or bit.

If we had the loue of God **The loue of**
pryted in our hattes, it would **God.**
kepe vs backe from tunnyng
astray.

And

The Lamentacion

Every man
attende his
vocation.

Preachers,

ii, Cor, iii

Lay men.
Ephe, vi

And vntyll suche tyme as it
please God to sende vs this
bitte to holde vs in, we shall
neuer runne the right way, al-
though we speake and talke
neuer so muche of God & his
worde. The true folowers of
Christes doctrine, hath al-
ways a respect, and an iye to
theyz vocation. If they be
called to þ ministery of Gods
worde, they preache and teach
it sincerely, to the edifying of
others, and shewe them selues
in their liuyng, folowers of
the same. If they be married
menne, hauyng chldren and
famylie, they noxise & bryng
them vp, without al bittenes
and fierenes, in the doctrine
of the lord, in all godlynes &
vertue, comittynge the instruc-
cion

of a Sinner.

tion of others, whiche appertineth not to theyz charge, to the reformation of God, and his ministers, whiche chiefly be kynges & princes, bearing the swerd euē for that purpose, to punishe euil doers.

If they be childre, they honor theyz father & mother, knowynge it to be Gods comande ment, and that he hath thereto annexed a promise of long life.

If they be seruauntes, they obey and serue theyz masters with all feare and reuertence, euē for the lordes sake, neither with murmurynge nor grudging, but with a free heatt and mynde. If they be housebandes, they loue theyz wyses, as theyz own bodies, after the exalngle as Christ loued

Roma. xiiii,
Eviden.

Deut. v
Seruauntes

Ephe. vi,
husbandes.

Ephe. v,

The Lamentacion

Wives
obedience.

1 Timo. ii
Silence.

1 Cor. iii
1, 2 Timo. ii,
1, Peict, iii

Ioued the congregacion, and
gaue him selfe for it, to make
it to him a spouse, wout i pot
or wrinkle. If they be women
maried, they learne of saint
Paule, to be obedient to their
houspandes, to kepe silence
in the congregacion, and to
learne of theyz houspandes, at
home. Also they weare suche
appatels as becommeth holyn-
nes, and comly vsage, with
sobertnes: not beyng acculatrs
or detractours, not geuen to
much eating of delicate mea-
tes, & drynkyng of wyne, but
they teache honest thinges, to
make the yong women sobre
mynded, to loue theyz houspan-
des, to loue theyz children, to
be discrete, chaste, houstryfely,
good, obedient unto theyz
houspandes

of a synner.

housbādes: that the wōrde of
God be not evil spoken of.

Verely if all sortes of people
would loke to theyz owne vo-
cation, and ordene the same
accoṛdyng to Ch̄ristes doctrin
we should not haue so many
iyes & eares to other mennes
fautes as we haue. For we be
so busye & glad to fynde and
espy out other mens doinges
that we forget, and can haue
no tyme to weye and ponder
oute owne, whiche after the
wōrde of God, we ought first
to refourme: and then we shal ~~math. viii~~
the better helpe an other with
the strawe out of his iyes.

But alas we be so muche ge-
uen to loue and to flatter out
selues, & so blinded w̄ carnall
affeccions, that we can se and
perceiue Salte lone.

The lamentacion

perceiue no fault in our selues
And therfore it is a thyng
verye requisite and necessarie
for vs to pray al w one heart
and mynd to God, to geue vs
an heauely light & knowlage
of our owne miseries, & cala-
mities that we may se them &
acknowlage the truly before
him. If any man shalbe offen-
sive to ob-
servation
with an an-
sweare to ob-
servation
servation
fautes of men, whiche be in þ
wylde fantasynge with them
selues, that I do it either of ha-
tred, or of malice, to any sorte
or kind of people: verely in so
doyng they shall do me great
wrong, for I chanke God by
his grace, I hate no creature:
yea, I wold say more to geue
witnes of my conscience, that
neither life, honour, riches,
neither

The lamentacion

nether whatsoeuer I possesse
here, which apperteyneth unto
to mine own priuate comodi-
tie, be it neuer so dearely belo-
ued of me: but moste willing-
ly & gladly I woulde leaue it
to winne any man to Chрист,
of what degré or soȝt, soever
he were. And yet is this no-
thing in comparison to þ cha-
rity that god hath shewed me
in sendyng Chрист to dye for
me: no yf I had all the charr-
tie of angelles and apostles,
it shoulde be but like a spatke
of fyre compared to a greate
heape of burning coles. God
knoweth of what intent and
mynde I haue lamented myne
owne sinnes & faultes to the
world. I trust no bodye wyll
iudge that I haue doen it for

H p̄ple

The Lamentacion

*It is lawfull
to bothe in god.*

Sorly wryth.

praye, or thanke of any creature, since rather I myght be ashamed then reioice in rehersal therof. for yf they knowe howe little I esteime and weye the prayse of the wrold, that opinion were soone remoued. It taken awaie: for I thanke god (by his grace) I know y wrold to be a blynde Judge, & the prayses therof bayne, & of little moment: and therfore I seeke not the praises of the same, nether to satissfy it, none other wise, then I am taught by Christ to doe, according to Christen charitie. I would to god we woulde al (when occasion doeth serue) confesse our faultes to the wrold, al respectes to our owne commodities layed aparte. But alas, selfe loue

of a Sinner.

loue doeth so muche reigne a
mongest vs, that as I haue
sayed before, we can not espie
our owne faultes. And al-
though sumtime we find our
owne gilt, either we be fauou-
table to interpret it no sinne,
oxels we be ashamed to con-
fesse our selues therof. Yea &
we be soze offended & grieued
to heare our faultes charita-
bly & godly told vs of other,
putting no differēce betwene
charitable warngynge, and ma-
licous accusing. Truly if we
sought goddes glōye as we
shoulde do in all thynges, we
shoulde not be ashamed to con-
fesse ourselfes to digresse frō
Goddes p̄ceptes and ordi-
naunces, when it is manifest
we haue doen, and dayly do.

Shame hynde
reth confessio.

i. Corinth. vi.

I pray

The Lamentacion

Math. xxv.

A true threat-
saying.

Domesday bo-
ok
provides a law
day.

I pray god our own faultes
and dedes condene vs not,
at the last daye, when euery
man shal be rewarded accord-
ing to his doinges. Trulye
yf we dooe not redresse and a-
mende our liuing, accordingyng
to the doctrine of the gospel,
we shal receyue a terrible sen-
tence of Christ the son of god
when he shal cum to ludge &
condemne all transgressours
and brekers of his preceptes
and commaundementes, and
to rewarde all his obedientes
and louing children, we shall
haue no man of law to make
oure plea for vs, neyther can
we haue the day deferred, nei-
ther wil the iust ludge be cor-
rupted with affeccion, bribes,

of a Sinner.

oþ rewarde, neither wyll he
heare any excuse oþ delay, nei-
ther shall this saint, oþ that
Marter helpe vs, be they ne-
uer so holy, neither shall out
ignoraunce saue vs from da-
nation. But yet wylful blind-
nes, & obstinate ignoraunce, ^{Wylfulnes} is þ grates,
shal receiue greater punishe-
ment, & not without iust cause.
Then shall it be knownen who
hath walked in the darke, for
al thinges shal appere mani-
fest, before him. No mannes
deedes shalbe hidden, no, nei-
ther woxes, no, thoughtes:
the pooze & simple obseruers
of Goddes comauendementes
shalbe rewardeed with euerla-
styng life, as obedient child; &
to the heauenly father. And
the transgressours adders, ^{Rewardees} & synners,
diminishers

The Lamentacion

diminshers of þ law of God,
Shall receve eternal dainna-
cion, for theyȝ iust rewarde.

I beseche god we may escape
this feareful sentence, and be
found suche faythful serua-
tes, and louyng children, that
we may heare þ happye, com-
fortable, and most ioyful sen-
tence, ordeined for the childre-
n of God, whiche is: Come hi-
egath, xxv, ther ye blessed of my father,
and receue the kyngdoime of
heauen, prepared for you be-
fore the beginnyng of the
worlde: Unto the father, the
Sonne, and the holy Ghost
be al honoȝ & gloȝp wold
without ende.

Amen.

Finis.

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don in Fletestrete at the signe of the
Sunne ouer agaynst the conduyte
by Edvvarde V V hitchurche
The xxviii, day of Marche
the yere of our lorde.

M. D. XLVIII.

Cum privilegio ad impris-
mendum solum.